Good Newes to Christendome.

Sent to a Venetian in Ligorne, from a Merchant in ALEXANDRIA.

Discouering a wonderfull and strange Apparition, visibly seene for many dayes togither in Arabia, ouer the place, where the supposed Tombe of MAHOMET (the Turkish Prophet) is inclosed: By which the learned Arabians prognosticate the Reducing & Calling of the great Turke to Christianitie. With many other notable Accidents: But the most remarkable is the miraculous rayning of Blood about ROME.

Done out of the Italian.

LONDON,
Printed for NATHANIEL BVTTER. 162[illegible].

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LONDON.

THE TRANSLATOR to the Reader.

Gentle Reader:

Confesse vnto you, when this letter came first into my hand, which was about the 20 *of* December, *brought as it should seeme by some of the last* Venetian *company, I read it as a thing according to the Italian phrase,* trouata *or* bugiarda; *and christned it with this opinion, that it could march in no other rancke of veritie, then amongst our selues the* Sussex Serpent, *the* German Ghosts, *and the great Armie met in* Tartarie *marching by the* Caspian *shore ouer* Taurus, *all which of my owne knowledge came out of the shop of invention, and were beholding more to deuise, then either religion or discretion: so that in a manner I disclaimed the translating of it, and put it from me with a kinde of contracted brow: but in truth there were certaine*

taine reasons, which got the masterie ouer my Iudgment, and kept that a while predominant against further presumption. First, the difficultie of the stile, being my self a very poore Linguist. For had not the pulling hooke of Florios *Dictionarie* brought many words neerer vnto me, they had all passed for strangers, and those which you haue, meerely come from the apprehension of the sentence in the coherence of the matter, rather then the particular signification of the words by themselues. Secondly, the time, wherein we liue, not like that concise *Historiographer* Cornelius Tacitus, who spake what he thought, and wrote what he spake; but we as soldiers vnder good Commanders, who must simply obey, and though neuer so wise, dispute not a word by way of contestation with the busines imposed. Thirdly, a priuate conference with some Italians, who only put it off with a shrug of the shoulder, when any thing is distasting vnto them: although some of them went further, and cryed out aloud, as their manner is, Cancro and Cazzo when they dislike a thing. Last of all, my owne poore affaires, which haue busied me otherwise, and out of the rules of moralitie tyed me to the preuention of wants, and that intolerable and insupportable vexation to depend vpon any mans bountie. For questionles Friendship now adaies is but like a fire from a painted cloth, which for all the braue show reflecteth no warmth: so that I may

well

well conclude with the Dutchman, he neuer fared worse then when he wisht for his dinner: notwithstanding all these reasons, and some thing else more pleasantly enforced, the importunitie of my freinds, and that same auri sacra fames, got the vpper hand of nicitie, and not only put the booke into my hand, but extracted this poore reuolution out of a barren spring, which more and more I confesse opened her selfe from my owne affection to the matter and poore experience of certaine repinings euen amongst the Turks themselues, against the long protraction of Mahomets returne, being now full 40 yeere elapsed beyond their owne account, and his promise to bring them glad tidings of a new Paradice: and in truth when I considered those excellent prædictions of Scripture, that Antichrist shall not only be discouered, but euen punished in this world; that the Iewes should be recalled, and all apparantly to be seene before that doome of doomes, and scourge of incredulitie, the terror of the last iudgement: I cast vp a new account for the entertaining this relation, and rancked it thus in the maniple of my endeuors, which though it troupe with a file or two, yet according to the straitnes of the passage may serue the turne, as well as a greater Armie, or stronger forces. Accept it then, good Reader, and if you be not curious concerning the fullnes of truth, and infallibilitie of the matter; you may make this bulrush of noueltie hold vp

your

your head in the calmer waters of securitie, that you sink not ouer head and eares into pride, contempt, and careleſnes. First, conſidering God hath ſuch a worke to bring to paſſe, and he will finiſh it in his due time. Secondly, that although the Vrim and the Thummim ceaſe, and miracles are very ſparing; yet the heauens declare the glory of God, and many fearefull accidents haue bin prefigured by apparition. Thirdly, that therefore the heauens burne firſt to light vs the way to repentance; and ſeeing there muſt come a diſſolution of all things, to prepare our hearts to put confidence in nothing: Fourthly, and that we be not ſo ſtupefied, as not to admire the Apocalyps of hidden myſteries, but verily beliene there is ſomething to be done, which we cannot apprehend by reaſon. Laſt of all, to continue our holy duties, eſpecially priuate prayers, and contrition, which ſhall ſo mollifie our hard hearts, that they ſhall make the lifting vp of our hands as incenſe, and by way of propitiation moue God to continue his mercies, and auert his iudgments from vs.

TO THE MAGNIFICENT SIGNIOR ALUISO CANDIDO, of the familie of Morisini, resident at LEGORNE, as Gouernor of the Venetian Factorie there.

Right Worthy:

ACcording to the truſt repoſed in me, I made my commorance in *Allexandria*, all the while the goods were vnloding out of the *Caſtor* & *Pollux* of *Leuca*: wherein I receiued thoſe balles of ſilke, and roules of gold, for which I preſently trucked with *Eleazar Bedly* the *Iew*, dwelling in

the *Semiter* ſtreete of the tribe of *Iſachar*, and receiued in *ſultaneſes* and vncut ſtones, what I thought correſpondent to the value, all which I haue returned vnto you by my booke of accounts, vnder the truſt of *Bartholomeo Ioco* the *Florentine*, who ſtandeth charged & is accountable for the ſame: the greater ſtuffs and cheſts of glaſſes are entred into the blancks of the cuſtome-houſe, and you ſhall receiue the bill of *Beniamin Hely* the *Iew*, who is chiefe farmer vnder the *Baſhâ* for the ſame: and ſo when I had thus ordered your buſineſſe with ſome cheerefull confidence, that you ſhould receiue 4. for one; I tooke the opportunitie of a *Turkiſh Carmiſall*, and went preſently to *Cayro*: we tooke the middle ſtreame: for you muſt know, that *Nilus* brancheth out with 7. heads into the midland ſea, & hauing a pleaſant wind North-weſt and by north, quickly ſaluted the riuer in her fulneſſe, which without controuerſie had driuen vs backe with the ſwiftneſſe of his current, had not the goodneſſe of our ſailes counterchecked the violence of his ſpeede, ſo that we made three daies iorney of this paſsage: and although I doe not accuſtome to fill vp a priuate letter with publike diſcourſes, either concerning

cerning *Topography* or *Poligraphy*, yet cannot I ouer passe an accident that happened vnto vs the second day: For a little afore noone we heard a great cry among the reedes, and wondring what it was, we might well perceiue it was nothing but a crocadile howling ouer a woman, whom it had caught? as if a heard of wolues had bin comming downe the mountaine to barke at the moone. And truly *Good Sir*, it is strange to relate, how rauenous and fell in desires these creatures are of women, and will hunt them extreamely by the sent, imitating the *Allegators* of *Guinea*, neuer to show their bodies till they can obteine their pray: yea such is their manner, that they will passe by children and men, and take onely the oportunitie to surprise the women, whom they will strip as hansomly of their apparell, after they haue brought them to their nests, as if they had bin taught a kind of cunning not to be combred with their sluttishnes: yet must I not let passe this secret of nature, that they commonly vse to pinch the necke and head so at the first, that the miserable wretch left to a pray findeth a curtesie in the dispatch of her life, for otherwise it were a thousand deaths to be so long a dying, consi-

dering ſhe is three howres a howling ouer the body, before ſhe deuoure it, of which yet how rauenous ſo euer ſhe be, ſhe leaues the head only vntouched, but after ſhe hath done howling, ſhe eates, after eating ſhe weepes, after weeping ſhe ſleepes, & then, they are many times ſlaine, and their young ones ſtolne from them: this was the voice we heard, and within an hower after we met a boat of *Ægiptians*, who came to ſeeke the woman, and diſcouered vnto vs, that ſhe was a poore mans wife, that had beene to gather reedes that morning with her husband, and by reaſon of ſome diſpleaſure, thought to be reuenged by ſequeſtring her ſelfe, and ſo was ſurpriſed by the ſerpent, as a warning to other women, not to make euery ſmall vnkindneſs, the author of a lumpiſh countenance, or a ſullen heart: the next day we aproached the great Citie, of which to talke neuer ſo little, would make my letter to great, and beſides you haue bin in theſe parts your ſelfe, & make daily vſe of moſt *obſeruant* relations, & remarkable circumſtances. It was not long ere I prepared my lodging, nor long ere *Signior Stephano Delphino* came vnto me, who finding more conueniency in mine then his owne, quickly ſetled himſelfe

himselfe to beare me company, nor long ere the great *Carauan* troup of marchants ariued from *Ormus*, who came the next way ouer *Arabia* with 600. Camels, and 200. *Arabian* horse for their *Conuoy*, whose intertainement for 5. weekes cost the Merchants 3000. *Checkinoes* amongst them: they onely taried a day and a night to make themselues drunke; which they may quickly doe. For though the wine of *Palestina*, which we much vented here, be reasonable good, yet as if they would pleasure *Bacchus* with an vnsatiate desire to cellebrate his *Orgies*, they intermingled the berries of *Æthiopia*, whose fullsome iuyce doe rather intoxicate the braine, then quench the thirst: The next day they departed, and the next day I singled out the companie, to finde what *Italians* were amongst them. For in a word I neuer saw so many strangers in one iourney and agreeing so well together, the report of it was pleasant, but when I heard it from their owne mouthes, it added both delight & contẽtmẽt, I could both name the parties and the places of their aboad. But because I aime at another marke I will not vnfurnish my quiuer to spend a rouing shaft to no purpose, but in a word, here were many of my

acquaintance,

acquaintance, amongst whome only *Siluano Gritti* and *Bartholomeo Caponi* with two friers, one an *Auguſtine*, another of the order of *Serui*, lodged in the ſame houſe with vs : They ſpent three daies in reſt, and reſted the night very ſoundly, yet the friers were many times iangling, and ſo angred *Signior Stephano*, that ouerpaſſionate one night he bad the deuill take them, whether they croſſed themſelues or no: the darkneſs interdicted my diſcouerie, but I will be ſworne, I heard them thump their breaſts to my bed, and I intreated my *Gent:* to let them alone. Oh, ſaid the *Mendicant* frier, little do you know the diſceptation betweene vs, and leſſe may we inſtruct you in it, till a fitter opportunity. For we haue ſuch a ſtrange ſtory to diſcourſe vpon, as will ſpend a day in the *Epitome*, and make all *Europe* to wonder in the exemplification.

Truly good *Sir*, the very *Empbaſis* of his words amaſed me, and the ouer deſire of inſtruction led me preſently to the way of vigilancy, and I ſat vp in my bed, as if I meant to heare a tale indeede, had not *Signior Stephano* made me alſo the ſubiect of his anger, and bad me go out of the bed, if I was ſo womaniſh and

idle

idle, that I could not tarry til day light, to heare a lying tale of a frier.

Till this the *Auguſtine* frier was ſilent, but now in ſome diſtemperature raiſed his *paſſion*, as high as euer *Signior Stephanoes* was, telling him to his face, it was ſpoke like a *Lutherane*, and *Heretick*, to lay any ſuch imputation on men of their qualitie, religious obſeruants, and father-confeſſors. For they made a conſcience of telling an vntruth, and acknowledged it more then a *Veniall* ſin to countenance a lie through the credit of any religious order: well; ſaid *Signior Stephano* if you will not lie in your words, yet I pray you lie ſtill in your beds, and it ſhall be part of my penance, to acknowledge mine error, and make a retractation of offending you: This anſwere made way to the ſedation of this vnquietneſſe, and ſo we gaue ouer our parlee, and made ſome vſe of a mornings ſleepe.

The next day the friers of themſelues remembring their *Matutine* howers, after deuotion was ouerpaſſed, came voluntarilie into our chamber, and with a ſmall preamble of pacification preuailed ſo much with my companion, (who by this time was as deſirous of the

*noue*lty,

nouelty, as my ſelfe) that we aroſe, and becauſe they would not bee interrupted in their diſcourſe, we made a ſhort repaſt together, and ſo locking the dore to vs, attended the poore *Mendicant*; who thus began.

My Brother and *I about the tenth of September*, embarked our ſelues from *Ormus*, and came to *Catara*, where the *Chriſtian Carauan* was almoſt ready for their voyage to *Cayro*, but before I proceed any further, I will be plaine to tell you the occaſion of our going thither; 1. partly for Curioſity; 2. partly for Deuotion; 3. partly for Wealth.

1. Firſt, for curioſity, the deſire of acquaintaince with forraigne Countries, and the willingneſſe to put the *Practique* in the other ſcale againſt the *Theory*; or, if you pleaſe, to make our ſuperficiall reading the ſweeter by induſtrious experience, taught vs the way to conceiue, that all Countries might be nationall to a wiſe man.

2. Secondly, concerning Deuotion, hauing long ſince heard, that the *Perſians* in this place condiſcended euen againſt the rule of their *Alchoran*, to communicate with certaine *Portingall* Friers, about the *Verity* of both Religions, wee

thought

thought it not amiſſe to put it to the triall, whether we might attaine to ſuch a meritorious act as the *Conuerſion of a Mahumetane.*

3. Thirdly, concerning Wealth, at the end of *Auguſt* there is a generall fiſhing for Pearle, by reaſon that the *Oyſters* in this hot moneth reſort to the ſhore, and as if nature had taught them to breathe for aire, they gape, as it were in ſholes, and then the fiſhers, and ſuch as are appointed for this purpoſe, throw little pebleſtones into their mouthes, and ſo keepe them from cloſing againe; and thus are their Pearles kindly taken out, and knowne to be full ripe by their colour. For you muſt conſider the Pearles growe as the meat in bignes, and yeeld great plentie being ſoft, but afterwards moſt worth of eſtimation, as ſhe is *Orientall*, the ſhell makes that we call *Mother of Pearle*, and in the ſame they are ranked together like teeth in ones mouth, as if they were couched in a bed of purpoſe; ſometimes 15. or 16. in a ſhell, onely the *Vnion* hath his name of being alone, and I thinke is priuiledged with extraordinary greatneſſe by being alone: Now at euery draught (or if you will, courſe of ſeparation) they haue a cuſtome by way of gratuitie, to giue to ſuch

religious men as are reſident amongſt them, to ſome more, ſome leſſe, according as affection ſhall induce them, ſo that for my part ſuch as they are, I haue 500. to ſhew you: at *Catara* we had diuers camels, that came from *Iafu* and *Catiffa*: and within three daies according to their cuſtome 200. *Arabian* horſe came from *Zoar* and *Cazape*: there was one principall *Aga* and 4. vnder *Captaines*, and ſo in ſeuerall companies we prepared for the great deſert of *Elact*, paſſing ſuch mountaines and ſtrange woods, that the voiage alone were worthy the deſcription; in regard we found ſnow in greater aboundance, then is in mount *Seneſe*, & ſo many wild beaſts both on the mountaines, and in the woodes, that we lay not one night without a hedge of fier, & in ſeuerall companies we made a ſhow as it were of a burning campe, and both Lions and Tigers came to ſee, what we did, though they durſt not approach, we made thirty daies of this trauell, and ere we came to *Mecha* had only ſight of 3. Townes, for whoſe ſake we fetched a great compaſs, although the pretence was to auoide the hugeſt hills, and ſo we went from *Catara* to *Lagana* to *Salata* and *Gacha*: from thence loding our camells with many skinnes

and

and teeth of beasts, as we vnloded them of our prouision, we came in good time to *Mecha*. I cannot call it a city because it is vnwalled, nor a village, because it hath 8000. houses in it, nor rich because the opulent merchant lies at *Liden* a port towne vpon the red sea; some 50. *Italian* mile from *Mecha*, nor poore because it is so populous, for the resort of so many thousand strangers that come hither to view the tombe of *Mahomet*, in which (as I my selfe was) they are all deceiued: for although he was borne heere, and hath *Characlered* with his *Fame* one of the glorioussest stories in the world, yet was he not buried heere, but by a strange policie translated ouer a great desert, to *Medina Talnabi*, where at this hower is both his Temple and his Sepulcher; by the way you come to the pretty towne of *Tacine*: & howsoeuer any man presumes of his own cunning, & better intelligence, yet from what coast soeuer he comes, he must go to *Mecha* first, and their receiue a ticket from the *Beglerbeag*; for which he paies halfe a florence ducket, ere he can be admitted into the *Conuoy* for *Medina*: a littell apprehension brought vs to the knowledge of these things, and so by generall consent, my brother and I

to cure our vnderſtanding the better, which was almoſt vlcerated with ſtrãge variety both of report and hiſtorie, went thither in perſon about the end of *September*, to be beholding to our owne experience againſt opinion: But before we came thither, we met with many paſſengers, as it were diſtracted with feare, and when we came found all the country confounded at a *viſion* or *apparition*, which had laſted for a fortnight, and ſo continuing: 7. daies longer, affrighted the people, and the rather becauſe no man durſt interpret the ſame, or could indeede be beholding to diſcouery for the truth; only one of the *Dervices*, aſtoniſhed them with a ſudden boldneſſe, and becauſe heere were many of the race of *Mahomet*, and ſome *Doctors* of the law, who repugning the oratory, rather beleeued *Naturalls* and *Lunaticks*, whom indeede they immagine extraordinarily inſpired with a *Supernaturall Spirit*. the poore *Preeſt* was much offenſiue in his diſcourſe to them all; ſo they conſpired againſt him, and put him to death, by which occaſion heere are Foure remarkable things to be conſidered, 1. Firſt the *viſion* it ſelfe· 2. Secondly his *oration*, 3. Thirdly the manner of his execution. 4. Fourthly what a *Dervice* is.

Concerning the *viſion* about the 20. of *September*, there happened ſo great a tempeſt, that there was as it were a ſencible darkneſſe about midnight, ſo fearefull a thunder, that thoſe, which were aſleepe were awakened at the ſame, and thoſe which were awake, beſides themſelues: at laſt a voice like lightning made a ſtrange rupture, and with *Significant Arabian Characters* ſo opened the thicke cloudes, and diſpelled the vapowres that with a kinde of ſtench, & ſuffocating ſmoke the darknes departed, & the people heard, and the reſt read it to this purpoſe, *O why will yee beleeue in lies* ? For when the ſtorme was appeaſed, and that the ſerene ellement preſented herſelfe to their veiwe, they might eaſily read theſe words in the firmament. Some two howres after betweene to and three in the morning, there *appeared* a woman all in white compaſſed with the beames of the *Sunne*, her countenance was amiable and cheerefull, and ſhe held in her hand a written booke: ſhe had no ſooner mounted out of the *North weſt* and by *Weſt*, to her full height and radiance, but round about the *Eaſt*, and *Sowth* many armies of *Turkes*, *Perſians*, *Arabians*, *Moores* and ſuch like appeared, rancked as it were with martiall diſcipline, and

ready

ready to charge vpon her. but ſhee with an vndaunted courage, kept her ſtanding, and vſed no other meanes, but only opened the booke, at the ſight whereof the whole army fled, and preſently all the lamps about *Mahomets* tombe were extinguiſhed. For as ſoone as euer the *apparition* or *viſion vaniſhed*, which was commonly an hower before *Sunne* riſing, a pleaſant murmuring wind was heard, to whoſe eruption they imputed the putting out of the lampes. For you muſt vnderſtand, that though the windowes of the temple, were dooble barrd with iron, and richly guilt, well glazed and curiouſly cemented, yet the ſtorme came vpon them with ſuch impetuoſitie, that neither glaſſ nor iron withſtood the violence: the Temple, it ſelfe is verie high, made with a *rotunde and cube faſhion*, it hath manie galleries, yet none ſo neere in approch, as to diſcouer, how the Tombe is faſtned: only the common opinion is, that it is made of ſteele, and by cunning *impoſture* placed in the *Center* of the Church, vnder a great *Adamant*, whoſe vertue attracted it to the top, this the lamps ſhew plainely, that ther hangs ſuch a coffin: For 3000 lampes continually, night and day make a moſt reſplendant

ſhow

ſhow about the galleries, but yet how the coffin is faſtned, doe not diſcouer: onely my brother and I learnt thus much, that the coffin is indeede moſt cunningly mortiſed into the roofe, and hath nothing in it, but the firſt *Alcheron* originally writ by *Sergius* a monck, of the firſt order that euer was, which contracted with him; who liued to ſee the people apprehend, that the Angells had drawne him to heauen, and kept his monument with their continuall guard about it: The monck indeed buried the body iuſt vnder the place, and liued ſo long, that he ſaw this poſition of the religion ratefied, that it was *Capitall* for any man to diſpute of the veritie of the ſtorie:

The ancient pilgrims I meane *Turks* of *Mahomets* race, who after they haue viſited this place neuer cut their haire, were much exanimated, and ſo exaſperated at this accident, that they wrecked their anger vpon the poore *Prieſt*, who, for his plaine dealing paid for all.

2. This is the Second thing conſiderable: For his diſcourſe tended to this purpoſe: *Ayama Horranda*: which is as much as *Honourable* troope of *auditors*, who knowes not but the God,

God, that made the heauen and earth by his instrument, our *Prophet Mahomet*, hath chosen vs of all the nations of the world to be his secret people, and for this purpose raised the great *Othoman* to expatiate his power, and enlarge the *Turkish Empire*: For the world had neuer but three true religions, euery one of which had three principall *Prophets*:

First God chose the *Iewes*, and wrought wonders for them in *Ægipt*, and *Canáan* vnder the conduct of that same *Prophet Moises*; who prescribed them a law, which had both blessings and cursings, wherein questionlesse, if they had held the beame of integrity vp aright, no doubt he would haue bin as an inpregnable wall of brasse about them, and terrified their enemies with an hedge of fier; as they vse against beasts in the wilderneſſe: but when neither promises nor threatnings, blessings nor iudgements, prosperity, nor aduersity, could keepe these people close to their maker, but they proued obstinate and rebellious, yea such refractary delinquents, that they denied their God, and committed Idolatrie in despight, and made their sonns goe through the fier (an exorbitant deuice of the *Deuill*: then God not on-

ly

ly gaue them ouer to diuers captiuities, but at last extirped them and dissipated them ouer the earth, like chaffe before the winde, so that by lamentable experience we see, they haue now neither King, nor Preest, nor law, nor kingdome, nor gouernment, nor city, nor any countrey of their owne; notwithstanding God would not be vnfurnished of seruitors, but presently raised a new *Prophet* who taught the religion of *Christianity*, and which is a wonder to relate: For all they crucified this good man, & condemned him for a deceiuer of the people, neither taken with the piety of his life, nor apprehending the greatnesse of his miracles, neither wondring at his person, nor admitting of his doctrine, yet after he was dead the very report of a few fisher men, made that impression into the harts of the people, that the mightiest *Emperors* and kings of the world, *vailed* their *bonets* to his very title, and laied their crownes downe, to be commanded by his ministers; But it should seeme they grew as corrupt as the *Iewes*, falling into a maine deuision of their *Church*, with the distinction of *East* and *west*: erecting most grosely *Idolatry* againe, with setting vp of images, and a nomber of

gaw foppish ceremonies, besides corruption of life and personall falts in many impious breaches of their law, so that God was weary of them to, and not only sent divisions amongst them, but forsooke them in the midst of their violent race to gormandize and ease, lashing their sides with the whipps of forraine people, and dispossessing them of their chiefest cities *Ierusalem* and *Constantinople* to the contristation of their hearts, and irrecouerable vexation of their soules: yet still is God the gouernour of the world, and prouides himselfe of another *Prophet* and people, raising our great *Mahomet*, & giuing way to our nation to open the storehouse of his wonders to all the world, and to hold the victorie of many nations the stronger vnto vs, with an vnvanquishable arme, so that no doubt we shall thriue with a perpetuitie, if we can serue this God aright, and take warning by the relapse of others, not to degenerate from the people of God indeede, but obserue them with the same faith and trust, as they are committed vnto vs. But alas I tremble to speake it, what haue we done, and what haue we seene, we haue transgressed in euery point, and from [illegible] wilfulnesse abrogated our first constitutions,

conſtitutions, ſo that God is not only angry, but hath manifeſted it by wonderfull ſignes & tokens, keeping back our *Prophet* from vs, who as you know prefixed a time to returne, with the full conſummation of all happineſſe to his people, ſo that full 40. yeares are elapſed beyond his limitation, and our account, whereupon this fearefull viſion is a prediction of great troubles and alteration:

For either doth the opening of the booke in the womans hand portend our manifeſt faling away, from the firſt ſcope and intent of our law, whereat as aſhamed the whole armed multitude departed, confounded with the guiltineſſe of their owne conſciences: or elſe it ſignifies ſome other booke, in which we haue not yet redd, and againſt which neither force nor pollicy (as it ſhould ſeeme) ſhall preuaile. ſo that to ſpeake with an vndanted confidence of mercy from my God for telling the truth; I am a fraide our religion will be proued adulterate, & our *Prophet* diſcouered for *Colluſion*, & another brought from the touchſtone of truth, for the purer mettaile, & ſo this *Chriſt* that they talke of, ſhall ſhine as glorious as the ſunne & ſet vp his name with euerlaſting eternity.

Till this, the company were ſilent, but when they heard him ſo audatious, they cried out vpon this blaſphemy, and taking aduantage of their law, which makes all blaſphemy *Capitall*, they preſently condemned him by a definitiue ſentence, and acquainting the *Beglerbeag* with all the occurrences, had both his conſent and warrant to put him to death.

3 This is the third remarkable thing, which I propoſed, becauſe he died not the ordinary death amongſt them, which is commonly either to tie about his necke a huge ſtone or pellet, & ſo caſt him into the ſea; or elſe to ſtrangle him with a ſtring made of ſinues, like our bow-ſtringes, for which executions certaine mutes are alwaies ready, who caſt it ouer his head with a riding knot, and ſo two pulling one way, and two another, quickly thrattle him, & many times with the violẽce euen ſũder the wine pipe in twaine: but they tooke him by the way of torturing, & ſtriping of him gaue him firſt the *Corbatch*, which was 100. blowes on the ſoles of his feet, with a flat leuer euen to the draing of bloud, the poore man ſtil crying out on the woman that opened the booke. Then they tooke a Bulls pizell, and beat him all ouer to

the

the cracking of his ſinewes, laſt of all they laid him vpon a wheele, and with an Indian ſword made of ſinewes halfe an inch thick, a full yard long, a handfull broad, onely it encreaſed toward the point like a fiſhes taile, brake his bones all to peeces, the Preeſt crying to the laſt gaſp *O thou Woman* with the booke ſaue me, and ſo yeelded vp his ſoule, no man knew to whome: nor indeede how to demeane themſelues: For the ſame inſtant was a fearefull tempeſt, and the *Beglerbeag* by the conſent of the *Muftie* diſpatched certaine of the *Spahies* to the *port* of *Sidon*, that ſo they might acquaint the *Emperor* at *Conſtantinople* with all theſe occurrences the ſooner.

4, The Fourth thing conſiderable was the explication of this order of *Deruices*, who are more ſignificantly called *Turners*, they are of the loweſt degree and ſtricteſt order amongſt them, much like our *Capuchines*, they liue in *contemplation*, and ſeeme rauiſhed with the apprehenſion of the ioyes of paradiſe. For they preach nothing but abſtinence, and with the *Platoniſt* inferr the immortality of the ſoule: on the daie of ſolemnity, which is our friday, they meete all together in one quadrant, or if you

will

will some *rotunda*, which is gallered round about for the people to be sequestred in the hearing and viewing their ceremonies, which on this day commonly last three houres: the *principall* of these *Preests*, all the rest sitting crosse legd in the quadrant, raiseth vp himselfe vnto a certaine pulpit, before which, such as haue beene pilgrims at *Mecha* with shagg and long haire are seated, and on a desk lie their bookes, both of *Persian* and *Arabian character*: thus aduanced for the better accommodating his speech to the auditory, he preacheth an hower, and euer as he names the God that giues them bread, a murmuring silence much like our custome at the name of *Iesu*, is heard amongst the people with low bending of their bodies, but not a word spoken. After his discourse certaine musick begins, and a song of thanksgiuing is distinctly pronounced, which finished, the Preest, that preacht comes into the quadrant amongst the rest, and leadeth a kinde of measures, with a soft and sober gate; according to the modulent sound of the musick, going faster, and faster, as the musique increaseth, they continuing in the gesture, of looking vp to heauen, and holding vp their hands, till they

turne

turne round as fast as they can, which lasteth a full quarter of an hower, so that either by faintnesse or by custome, they fall downe flat vpon the ground, being all in a swet, & so lie grouelling, til they haue recouered their former breath & strength, certaine officers in the mean while casting mãtels ouer them, least they catch cold: this turning hath foure diuisions, and lasteth a full houre, but time ouercommeth all things, and so this solemnitie receiueth her period, only the Priest, that preacht, returneth backe againe to his pulpit, and after another song, blesseth the companie, who presently depart. But you must vnderstand, that no man out of the galleries hath his shoes on, nor in any of their *Mosques*, though they passe but through. Besides, they are of great account, and some of the fantastiques amongst them, will vndertake to interpret dreames and visions, and as we say, tell fortunes: they commonly discouer the strange gesture of naturals and lunaticks, who are vnmocked, vnhurt amongst the people, and so reuerenced with the better sort, that they verily beleeue some inspiration and extraordinarie infused spirit belongs vnto them.

After

After the Priests execution, and that the whole country grew tumultuous through the intricatenes and fearefull disputing of this Vision, my brother and I, to preuent further danger, hasted to *Cayro*, and in good time, as you saw, came orderly with the *Carauan*, onely the last night there hapned this disceptation betweene vs: that the opening of the booke in the Vision must needs signifie our Bible; to which my hastines inferred, not by way of contradiction, but by diuersitie of argument, that then surely we doe ill to shut the booke, that the people may not read; which my *Augustine* brother plainely told mee was schismaticall. For the booke might be opened to the Clergie, though not to the Laitie: whereupon I replied, then belike the Laitie must know no other, then what we relate vnto them: great reason too (said my brother) the letter is death to ignorant men, and it is sufficient for such as remaine in other callings, to vnderstand no more, then properly belongs to their saluation: I still opposed, whereby our conference grew to vnkindnes, and so resteth, till a fitter opportunitie for the deciding.

Well said *Signior Stephano*, agree as well as you

can;

can; but to this I agree, that as I am much amaſed at your diſcourſe, ſo I am reſolued, that this preſageth the conuerſion of the Turks to Chriſtianitie; therefore let vs haſte home into *Italie*, and there we ſhall know what to truſt vnto, or at leaſt both ſecure our ſelues from the confuſions of theſe Kingdomes, and be able to furniſh our vnderſtanding with a better certaintie of theſe ambiguities. I told them I would accompanie them to *Alexandria*, but I could yet paſſe no further, till I had receiued letters from *Florence* for my diſcharge: and ſo we ordred our affaires accordingly, and comming with the ſtreame, tooke the next arme of the riuer, which led vs to the Port.

But good *Signior*, one noueltie begets another, at our ſetling our ſelues, we found that the day before, there was arriued the Archbiſhop of *Rhodes*, confined into *Ægypt* by the *Baſhaw*, euen in a manner vpon the like occaſion, as the *Deruice Preiſt* was executed about *Mecha*: yet there was ſuggeſted againſt him the deliuering of certaine priſoners, whom they call by the name of ſlaues; amongſt whom, diuers Knights of *Malta* ſo ouercame the priuate regard of himſelfe, that in meere commiſeration

and ſome happy remembrance of the place, wherein he liued, he aduentured his owne life for their freedome; all which I learned out of a diſcourſe of his owne, as the Friers brought vs into his preſence, and we gaue attention vnto his grauitie and orderly relation of his buſines: but before I enter vpon the particulars of his diſcourſe, I muſt remoue certaine blocks of contradiction, and make my way cleare from abſurditie, and that rough manner of diſputing by Queſtions, according to a prouerbe, that a foole may aske a Queſtion, that all the wiſe men in the world cannot reſolue.

1. Firſt then you muſt know, that although the Turke haue conquered Greece, and ſome parts of Hungarie, yet he admitteth the toleration of any religion, ſo that they contribute his cuſtomes, and acknowledge his ſuperioritie, he is contented to leaue them to their owne eſtabliſhments; ſo that the Greeke Church doe publikely maintaine their ceremonies, and the Roman Catholicks haue by themſelues a Church by the name of *Francks*, euen in *Conſtantinople*, or if you will, in the *Vines of Pera*, or *Galata*, chuſe you whether: yea when the couetous Patriarcke of *Conſtantinople* would

haue

haue farmed his place to the Iewes, the Viceer did not permit the ſame, but by way of puniſhment, confinde him to *Zio*, from whence with a beliall ſpirit, he in a monſtrous contumacie went to *Mosko*, and about the yeare 1588. reſigned that title to the Archbiſhop there, & for 100000. peeces of gold, inveſted him with the abſolute Primacie of the Patriarck of the Greek Church: but ſee the iuſt iudgment of God, ere he had paſſed quite through *Moldania*, certaine Ianiſaries ſet vpon him, and not onely tooke away his gold, but bereaued him of his life.

2. Secondly, you muſt conſider, that among the Turkes in taking of priſoners, they haue no diſtinction of perſons, but in their ranſome accounting all ſlaues; and confining them to the Gallies with an ignominious robe, ſhauing them, and marking them on ſome parts of their fleſh.

3. Thirdly, that this famous towne, and harbour, and Iland of *Rhodes* was remarkable for two things. 1. Firſt, for a *Coloſſus* of braſſe, which boaſted of great antiquitie, and was indeed a man in abſolute proportion ſtradling ouer the hauen, betweene whoſe legs, a ſhip with full ſailes, top and top gallant, might en-

ter; so that when the Turke surprised this place, he laded 1500 Camels with the rubbish of this one monument, whereby most of his great Ordinance were cast, which be now in the *Tapinare*, the office of his Artillerie; and whereas you shall read that *S. Paul* writ to the *Colossians*, it was no other then the inhabitants of *Rhodes*. 2. Secondly, that after the *Knights Templars* were dissolued, there arose a new order to supply that place, called *S. Iohns* of *Ierusalem*, who when the Turks conquered Siria and Palestina, were of so great reuenew in Europe, that for many yeares, they both expulsed the Saracens, and held wars with these new Mahumetanes: till at last the high decider of controuersies submitted them to alteration, and both their Monasterie and their Palace were pulled in peeces, by those barbarous hands, that neither spared Ierusalem, nor the wonderment of the world, the Temple of *Diana* in *Ephesus*, falsified by some stories vpon *Herostratus*, who to perpetuate to himselfe a name of villanie, set it on fire. 4. Last of all, that howeuer the Alchoran position, of not disputing of their religion, sealed vp as it were the lauishnes of mens tongues from going at large,

large, yet will they heare ſtrangers in ciuill oppoſition, and euen the ſtricteſt arguments, that may conculcate and beat downe their new inuentions: but this ſeldome happens, becauſe either they learning none but the Perſian or Syriack language, few men vnderſtanding theirs, can diſpute with them.

But now to the Archbiſhop.

After the Friers had ouerpaſſed the ceremonies of gratification, & amplified the diſcourſe of there trauell with the circumſtances of the viſion, the *Archbiſhop* replied: your newes hath no way got any hand of my admiration. For it hath beene long ſince frequent amongſt vs, and vpon another report of the troubles in *Europe*, eſpecially that it rained a whole day bloud into *Tiber*, and that three ſunns were ſeene in full radiance ouer the citie of *Rome*, many *Greeke preeſts* reſorted vnto me to *Rhodes* with an impreſſed cheerefulneſſe, as if our *Church* were already re-eſtabliſhed in the firſt forme of the primitiue patterne: nor paſſed it thus amongſt our ſelues; but the *Baſhaw* ſent for me in all haſt, and not only demanded my opinion of theſe things, but made meanes to certaine doctors of their law to enter into further.

ther disputation with me, I told them plainely, that the originall of *Mahomet* was a meere deuise, which they might easily perceiue by the assotiation of *Sergius* one of our moncks. For if he had beene a *Prophet* of God, he would questionlesse neuer haue intermingled any deuites of man: then againe for his prefixed time of returning, it was a thing neuer heard nor red of, that any one returned from the dead, nor shall euer rise, till the last disolution, and therefore how much are you beholding to that God which you doe now worship, that hath from heauen discouered vnto you in a vision what you must trust vnto in these latter times, & if you be not stupified with obstinacy, & remain more stony hearted then euer the *Iewes* were, that crucified the Sauiour of the world, now are glad tidings brought vnto you: For the woman, which appeared is questionlesse the Church of God compassed about with a *Sunne*, representing the sonne of righteousnesse, euen *Christ* the Sauiour of mankind, without whom no flesh can come to happinesse; the booke in her hand is questionlesse the scriptures, and the opening of it, prefigureth the searching and contemplation of the secrets: but whereas so

great

great an army ſtil fled, as ſhe opened the booke, how can any thing be perſonated by it, but that both *Perſians*, *Moores*, and your ſelues, will be aſhamed and abaſhed to conceiue in what a ſottiſh ignorance and ſenceleſs blindneſse, you haue beene ſo many yeares detained, therefore embrace the truth, and returne to *Chriſtianity*, which will bring you into the direct path of ſaluation, and in the end the glorious kingdome of heauen. Why replied one of the *Doctors*, how can this be? your prophet was but a man, as ours was, and for inuentions of men your religion exceeds, and farre exceedes thoſe *fanaticall* impoſitions, as you terme them that euer *Mahomet* gaue vs. *Iewiſh Doctors.*

But among all as the *Iewes* haue often told you, there be three or foure ſuch ſtrange things in your religion, that it is impoſſible for an honeſt reſolution to apprehend, that God would be ſerued ſo foppiſhly, and childiſhly: Firſt the erecting of Images: did God caſt away the *Iewes*, & as I haue heard, curſed *Ieroboams* calues, yea rent the kingdome from your great *Salomon*, and all becauſe he gaue way to the *Idols* of his wiues, and will you haue vs be ſo entangled againe, as to heap vp vengeance for ſo foule

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an absurdidie on our owne heads? Beleeue it, it will neuer be and it is impossible.

2. Secondly your prophanation of the *Sabboth*. Doe we or the *Iewes* buy and sell as you doe? labour and trauell, eat and gurmandize, gamboll and play, dance, and sing and commit such abuses on that day, as if all the weeke were tied into one bundell, and then set open to florish her expences.

3. Thirdly your dispensations with sinne and selling of indulgences for mony: O God! is God a receiuer of money? or what conceit haue you to thinke, that he that is all loue and mercy, will be corrupted with reward, or brought about with mercenary bribes?

4. Last of all your sumptuous liues, and excesse of vanity, wherein your *Cardinals* goe beyond greater princes, and shame indeede their profession with vnsanctified superfluitie: I name no more because, I know these be vn answerable and not capable of the distinction of personall falts.

With that I replied, although these might be all well excused with circumstantiall infirmities, and apologicall inferences, that the maine points of saluations are held amongst them,

yet

yet you know, we haue oppoſed *Rome* in theſe things, and not only returned the pride of their ſupremacy vpon their heads, but diſcouered their tirannous vſurpation of our rights. For Chriſtianity began in *Antioche* and the *Greekes* were the firſt receiuers of the truth, long before the *Latines*, therefore belieue it without further diſputing, vnleſs we had time to ouer look *Ptolemeis* library of 200000. bookes, both *Rume* ſhall be diſrobed, *Antichriſt* diſcouered, & the riuer of *Tiber* flow with bloud, as this the rayning of bloud prefigureth, and *Mahometh* himſelfe proued an impoſtor, ſo that both *Iewes* and *Turks* doe what you can, and ſay what you liſt, ſhall be taken into our fold, and ſet downe in the accounts of Gods ſheepe, and the *Chriſtian flock of Chriſt*.

When I had made an end of my ſpeech, I proteſt I cannot tell; whether I left them to the extremity of rage or laughter: For they were ſo farr from approouing my words, that they cried out it was pitty ſuch a fellow ſhould liue, & ſo the *Baſhaw* to ſhew himſelfe a true maintainer of the *Othoman* glory, committed me to priſon, where I remained, vntill ſuch time as their came a new enforcement againſt me, for hid-

ing out of the way certaine knights of *Malta*, ſlaues, and taken by their gallies in a florentine ſhip as ſuppoſed to ioyne with the pyrates, that had proiected the ſurpriſing of *Scanderon* : but the *Baſhaw* willing to ſaue my life, as much affecting theſe gray haires, my former demeanor, and that outward proportion I carry, ſhipped me from *Rhodes* to *Alex*: and hath confined me an exile to *Ægipt*, with licence to liue in *Cayro* as I liſt.

Hence aroſe anew contention betweene the Friers and himſelfe, about the Popes ſupremacie, & the augmentation of the Clergies power from the donation of Princes, and the ſuffrages of generall Councels, but the Archbiſhop quickly cut them of, and told them plainely, that the Italian Biſhop was but an vſurper, and he made no doubt but the raining of bloud into Tyber prefigured the deſtruction of Rome, & the ſhining of the Sunns an hereafter manifeſtation of greater truth: For fellowes, ſaith he, you know, that our *Iohn, Patriarch* of *Conſtantinople* beganne theſe tumors of ambition, againſt whom your Biſhop of Rome, called the Great *Gregorie* oppoſed, aſsuring him that any aſſumption of ſuch an vniuerſal title was antichriſtian

but

but what followed: the deſtruction of Phocas and Mauritius the Emperors of the Eaſt, and the horrible combination of Bonifacius in the Weſt, which your Biſhops can relate, as for your *Arrian* faction; what a wonder was ſhown in the world, when our poore *Athanaſius* for oppoſing 700. Biſhops, was condemned for an Heretick, had not our bleſſed Emperor interdicted the ſentence, and ſauing him, by a viſion ſent for him to priuate conference, wherein the ſpirit made him ſo great a workmaſter, that he confirmed the Emperor in his faith, and made that Creed, which is ſo famous, for the conuerſion of *Europe*: as for your Images, who knowes not, that the Councells of Nice, and Conſtance were contradictory about it, and at laſt a ſentence preuailed for their ouerthrow, and ſo could I proceed to the ouerthrow of the reſt, but that I will haue no further wrangling, therefore haſt you into Italie and mark but the reuolution of times, and what I by way of prediction haue ſpoken: For on my ſoule both *Iewes* and *Turks* ſhall turne to Chriſtianitie, and Rome your babiloniſh Rome, ſhall be ſet on fire, to the terror of all the world, that haue wiſhed well to the great ſtrumpet, who hath

made the Kings of the earth drunke with the cup of her abomination. With this the company deuided themselues. The Arch-Bishop prepared for *Cayro* : the Friers and the rest for *Florence*, and I setled awhile in *Alexandria*, from whence hauing so conuenient a messenger I thought it my dutie to acquaint you with these occurrences, wherein if I haue somewhat extended the limits of a letter, I craue your pardon and hope you will conceiue, that my good will ouercame discration; and so I commit my selfe to your care for my dispach, and in all humilitie. *Bascio le honorate mani di V. S.*

Octob: 12. 1619. *Stilo nouo.*

Osseruantissimo:
Ludouico Cortano.

The Translators Epilogue.

WHat I haue done, you now both see & read. For it cannot be recalled, nor do I meane to make any apology, though it be but like a spiders cobweb, fit for nothing but sweeping away, least I proue like the courtier, that leaped reasonable well vpon the suddaine taking him in his bootes, but when he thought to put them of, and make apparent his further dexterity and strength, he came far short, and thus you shall read of Protogenes pencell, that hauing made an arteficiall dogge and comming to finish it, with the muzzled haire about his chaps, he still misliked it, and wiped it away, till at last casting his pencell from him in a rage, he effected that by chance, which all his art was defectiue in: For application I haue now done a thing as we say, *ex improuiso*, not caring to what vse the reader puts it to, so I haue my owne ends: yet as I heare, it will be likt, whether I will or no, and is meerely a tricke of blind fortune to out-face both good endeauours, and true scholership: For let me neuer be trusted, if euer so hood-winckt a

bayard aduentured before on ſo hard a ſtile, and durſt publiſh it as a worke, either worthy the viewing, or cenſuring. The obſtinate Papiſt will ſtorme, and the pedanticall humoriſt will ſweare, if not ſweat: the cenſorious traueller will ſmile, the noueliſt will buy it, though it were a lye; and he that liues by an Almanack will ſuppoſe, there may be ſomething in it for direction; the yong man may affect it, being himſelfe not ſolid enough for a Critick; and ſome old men may be yong enough to entertaine it: The free-hearted Gentleman will ſay, it was well done to affright idlenes with ſome endeuors; and the man of grauitie and learning will conclude it a deuiſe to get money. To get money; what as this world goes? In the name of Couetouſnes, who would care for money? when euery mans dores are open to the hungry belly, euery naked ſoule clothed, euery empty purſe filled, nay a man cannot looke ſadly, but his friend will aske him, what he ayleth; and if want be the cauſe, ſend him a gratuitie the next morning; when our yong Ladies will leaue off their tiers, painting, and fethers to beſtow it on poore Schollers, and a man ſhall no ſooner character

a booke with a *Mœcenas*, but the Lord will ſend all ouer the towne to looke him out, and not trouble him to waite vpon him: when the money ſhall be ſpared, that was wont to be ſpent vpon Barbers, panders, and whores, and equally diuided amongſt men of well-deſeruing. In a word, when olde acquaintance will ſtay his Caroch in the ſtreets to ſpeake to his decayed frend; and when he comes home to negotiate with him, will ſend for him vp without excuſes, though he be in bed with his Lady. Notwithſtanding all this, conſidering my diſaſtrous improuidence, and dogged humor to ſnarle at the baſenes of men indeed; I was glad it got money: For if the worſt fall; I ſhall be able while it laſt to pay for my dinner, and preuent the cutting my throat, in expecting to be ſent for elſe-where: yet good Reader, in way of ciuilitie, I would it could get you ſomewhat too; that is, if you cannot beleeue it as truth, yet to make that vſe of it, as if it were true; and then ſhall you know, there is but one way to happines, and all the prædictions, propheſies, viſions, apparitions, Comets, invndations, ſtormes, tempeſts, famine, warre, alteration,

tion, and ſubuerſion of Kingdomes, with all the cabinet of myſteries, tend to this end, that *præmium* and *pœna* be the maſtring curbs of the world: that is, that God hath a *Magazin* of iudgments to inflict on the obſtinate ſinner with puniſhments; and a ſtore-houſe of mercy to ſupport the penitent ſoule with comfort.

FINIS.